An Inuective

against Glotony and Dronkennes.

Be not dronken with Wyne wherein is excesse/ but be ful of the Spirite. Ephes. 5.

Oratio pro fuga peccati.

DEus, qui nos miſeros peccatores ad imaginem tuam conformatos creaſti, et lapſos miſericordiæ ruæ magnifico dono reſtauraſti, in ītegrū q̄ reſtitutos gratiæ tuæ ſpiritu ī turbulentis huius ſeculi tempeſtatib⁹ conſolaris et confirmas: te ſupplices efflagitam⁹, vt nec vlli⁹ p̄cti contagione corpus corrūpatur, nec me⁹ fœdo cogitationū obſcænarū ſitu īnfitiatur: ſed mētis carnisq̄ noſtræ actiones ita cōtinētiæ muniantur puritate, vt nihil cogitet anim⁹, nihil admittat corp⁹, quod legis tuæ ſacro ſc̄tō decreto repugnet, et noctu in ſomnis ab inimici illuſionibus, interdiu a tentationum incurſionib⁹ nos īuicto verbi tui clipeo tuere & cōſerua. Per Ieſū chriſtū dominum ac mediatorem noſtrum. Amen.

Albeit (good christen brethrē) that for the preseruation and amplification of christen religion there be many thynges requisite/ partely to trayne and bryng vp the feble and weake in the faithe / partely to stablishe and confirme the adulte and strong persones: yet there is nothyng so much on al our behalfes to be desired of god, as that we might vniuersally be kepte in obedience to God / and vse an honest sobriete/ and modest charite one to ward an other. For this obediente herte better then sacrifice/doth not onely please God / whiche wold haue vs in al our endeuoures subiect to the commaundment of his worde/ but also the temperat behauiour causeth vs as wel to be redie and willyng to this obedient loyalty as procureth a great outward beneuolēce and acceptable fauoure amongest men. But he that will effectually acheue this enterprise as it is all our

partes to doo, must earnestly circumspectly and diligently obserue / that all euill vices / and misguidyng be extirped / abholished and clene extincte: and preuente euery suche deuelishe customes, and excessiue vsages as bee the occasiō and spryng where of the swarmes of synnes do proceed and come / as it were from a fontain and well. Forlyke as the phisicione that minister any medcines to their pacientes vnlesse thei with drawe the power and might of the cause efficient of suche maladie and disease / wast all their trauaile / studie / cost / and labour / the sicke persone remainyng still in anguishe: So in our spirituall sicknes / it is a vain studie to go aboute makyng lawes of obedience / and maintenaunce of charite, so long as the cause of suche enormitees and disobedīēce remaineth still in effect and strength / which stil cōtinually wrestleth & strugleth ageinst the decrees made contrari to it nature

ture and appetite. He therfore that wil effectually accomplisshe in hym self this obedience/ and parfectly finisshe this sober honestie / muste first subtracte & mortifie the causer of suche stuburne disobedience that worketh in vs al debate and strief a gainst the holie wil and pleasure of god. Amõg other occasions of this stifnecked nes / the principal causer therof is our dilicious fedyng / & outragious banketyng and cherying wherin we be still norisshed daiely: Which so longe as wee embrace & occupie we cã not but abide in perpetual obstinacy for that I maie speke in a short sũme / glotonie & dilicate meates because of al calamites of the soule / the body and cõmen wealthe. For where as the whole life of man shuld be a continual mortification and reclampyng of the lustes & concupicẽces of the fleshe / where by the body might be in subiection to the soule as hir soueraigne ladie: this belie lust / & dronke

nes doth altogether disanul such tampyng of desires/ & abrogate al alleageance due to the soule. Glotonie bryngeth to passe that the soule goth hedlyng in to all kynd of vices. First felyng hymself strong and wel at ease/anone begynneth to be proud of his strength/of his beuty/of the agilite and nēblenes of his body and membres. Pride engēdreth anger/if any other wold be equiualent with hym in such qualities as he excelleth in/ of this succedeth enuie that any shuld be equal or compare with hym in any poynt. Glotony procreateth beside these afore rehersed many other horrible crimes/& outragious abominatiōs as the filthy and bestly lustes of the flesshe as lechery/horedome fornication, adultry baudry/& al other vnclēnes not worthy to be spoken of a christen mouth nor herd with christen eares. For as sainct Paule saieth suche thynges as be doen by wekesyuges in priuitie/ and chambers closelye

is ſhame to be named amōg vs. But thei are in no wiſe aſhamed to commit ſuche flagitiouſe diſſolutenes / & for a litle mo- mētaneal diſtillatiō of the fleſh to loſe the life eternall. How ſore god abhorreth this ſynne the ſcripture doth declare / by the ex ample of our firſt parentes Adam and Eue / whiche for the eatyng of one apple wer baniſhed from paradiſe / diſpoiled of life, cōdemned to death / yea not onely thei but alſo we & al their poſterite wer for this diſobediēt glotony condemned to be bōde and thrall ſeruauntes to the deuill / death and hel. Sodoma and Gomorrha what deſtroyed them / doth not the prophet ſaie. Ociū et ſaturitas panis. Was it not idle- nes and fulſomnes of delicates / and diſtē perate eatyng & dronkēnes. For after thei had folowed their bely ſo exceſſiuelie thei fell in reprobum ſenſum / to admit and do ſuche thynges as were not fit and chāged the naturall vſe in that whiche is againſt

distillation

nature. what made Noha afore that to lie by his owne doughters: dr̄ōkēnes. What caused Samson to disclose his counsaill to his cōcubine: dronkēnes. What caused that Holophernes was slain by the woman Iudith: dr̄ōkennes. What made Simon a his sonnes to bee slain as the Machebes tell: dronkennes. What caused Herod to sle Jhon Bapteste: dr̄ōkēnes. What was the cause that Aaron and the prestes wer forbodē to drynke Wine: bicause thei shulde be sober. For as Salomon saieth/ wine is riotouse/ and dr̄ōkennes is seditious/ he that is delighted with these cannot attain wisedome. And Jhob saieth. The breade in their belies shall be turned into gal of serpentes/ the riches that thei haue swalowed/ shal thei spue out again. And in a nother place. Thei lede their life in al pleasure/ but all sodainly thei shall goo doune to the hell. Alacke that man shuld bee so ouer seen that he shulde so neglecte

the

the preciouse image of god conformed after the similitude of the holly Trinite/and for a litle wine be disinherited of so great a possession/so large a kyngdom/and for a shorte delite/to lose that lōg and euer lastyng ioye and blisse. For a smal swetnes to be fed with infinite bitternes. The Iewes (as the prophettes write) had this prouerbe amōg them/let vs eate and drynke to morowe we shal die: this was a strāge saiyng of the people of God/albeit for so muche as thei were vnder the shadowe & darke letter of the lawe it is les to be wondered at. But to se vs that be in the treue light/vnder the ioyfull & consortable promise of the gospell/vnder the spirite of grace all mistie darkenes with drawne & vanished awaie. Not to speake it in wordes/but performe it in deedes who can inough meruell at it: Doubtles if we had a stedfast faithe/& thought there wer any life after this we wold not so negligently

Vse our selues: but wee haue our eyes so ernestly fixed on present thynges, that the thynges to come seme to vs but fables. Heauē is but a way hope) and hell but a bugge to feare children with/let vs make mery while we be here/ we wot not what shal come after. But I can tell thee what thou shalt haue / euen euerlastyng dānation/hel fyer/ where is wepyng/ wailyng and gnashyng of teeth/ where the fier shal neuer quenche / where the wurme of thy conscīece shal gnaw thee continually/ without all hope of easement or release of anguish / & to augmēt thy pain thou shalt se Abraham sit with al the blessed soules in their solace & ioye as thou art broiled and tossed with the fier of hell and thy wicked conscīece. (¶) any one/ the more pitie thinke faithfully with themselues that thei were borne only for thentent to farse their belie and pompe their bodie/to strope vitailes/ and wastfully spende them. And I wold

to

to god this were the wurst that they wast their goodes vnaduisedly / but when thei spende that substance whiche was gyuen them of the Lorde to the necessary vses of the body as temperate meate / & moderate apareill / superfluously in riot & lasciuious and wanton liuyng / howe can that wante greate vengeance . But thei haue forgotten that thei muste make accompte of their talēt beit more or beit lesse / the verie brute and vnreasonable beastes haue in this more reasō then men / for thei will when thei haue fed to suffice their nature leaue eatyng / thei be cōtented with sufficiencie / onely man is vnsasiate whiche causeth that man falleth to vnmesurable excesse of the fleshly lustes . What Caribdis is so vnsaciable as mā is of carnal actes What Stilla swalloweth somany as hordome destroieth / of al which mischeif glotony is causer . For as the poete saieth / wt out meate & drinke corage debateth / with drawe

drawe the fier/ and the heate swageth/as stain from meate/ and thy lust is cooled.

Superfluite of meate and drinke requireth muche Venerie / superfluite of meate maketh muche slepe/muche sloth/ litle desier to goodnes / greate corage to all mischeif. The Venemouse beastes/the Aspes / the Cocatrice/ the Crocadile dooe not so great harme to mā as glotony/ for when thei haue empoysoned the bodie/thei haue doen their wurst:but this woundeth mortally both the body & soule. Poysone doth muche hurte to man/ and yet by accustomyng of it / it shall not annoye hym that drinketh it/ as appereth by Hauiball and Mithridates: but glotony/ the more it is vsed & frequēted / the wurse it is/the more we bee fed/the more dedly is our sore/and long continuance maketh it vncurable. Charite is among christen men the moste suerest & strongest bonde that we bee tied all togither with/ and therfore it is named

the

the knotte of perfection: this dronkennes without any reuerence had to the thyng/ doth braest and cut a peces/ with railyng/ chidyng/ scoldyng/ brawlyng/ fightyng/ murtheryng. marke al variãces that chãseth among men/ and dronkennes shal be fõde the speciall cause of all. What bãket is without chidyng or fightyng? What tauerne cleane from blode sheding? Ther is the original of al debate/ of al strief/ of al murther. Rede the Heathẽ stories and you shall lerne what calamites come by dronkennes/ peruse the scripture and you shal finde muche harme to haue sprong of it/ rede Salomon & ye shal here how he detesteth & abhorreth al glotony & dronkẽnes

There is no lawe so resonable/ no constitution so cõmẽdable/ no custum so laudable/ that glotony wyl not transgresse & contempne if he perceiue any pleasure of the bely come by the omittyng therof: ther is nothyng so odiouse/ ther is nothyng so

Vngracious

Vngracious nor yet so outrageouse that glotony will not enterprise/ if there come by it any helpe ioye. What order is there more religeouce & godly more profitable to wealth of the comen policie then the cō-stitution of Lent/ ordained of great aun-ciencie/ & admitted & allowed by the kyn-ges maiestie/ that furthereth al laudable rites/ and extynguisheth superstitiō/ and hipocrisie: And yet these vnsaciable Cor-meraunes/ these Heronnes/ these greedi-guttes boldsie and without license/ arro-gantly take on them to breake this honest custom/ not so much for weknes of their bodies/ whiche be ouer strōg to cōmit syn but feble to goodnesse as for to puffe vp their bodies/ to be valiant and mightie to acheue abhominable adulteries/ deuelishe horedome with all kynde of baudry. And to cōfirme themselues in mischeif thei pre-tend a liberty that thei call of the Gospel/ but in deede it is as thei abuse it/ a liberty

of

of the flesh. Suche as cloke their naughtines on this wise I would thei wold aũswere me to this question. Paule saith obeye your rulers/not only for feare of displesure/but also for cõsience sake/ for he that withstãdeth powers ordeined of god resisteth God. The cheif magestrate maketh or admitteth this lawe of lente commaundyng it to be kepte of his subiectes vniuersally. Ergo how cãnest thou without a dispensation/priuilege or licẽce trãsgresse this ordinaunce with any clearnes of cõsience: certes I saie to all suche their liberty is carnal/ bryngeth them to bondage of synne. These be thei whose god is their bely whose glorious braggyng shal turne to their owne shame/ their tẽporall liberty shall turne to their eternal bõdage their pleasure shall augment their pain/ their light shalbe turned into darknes. I would god thei would remẽbre the histori of the riche glotон/ that the gospell speaketh

keth of. What was his end: What was his
rewarde: the thyng where in he was most
delighted aliue/ that was most painful af
ter his death/ his tōgue where with he had
felte so muche swetnes of delicates / was
moste extremely cruciated with feruente
paines & drines. Wo be to you seith christ
that be full / for you shalbe an hungred.
And Salomō also prophesieth/ Woo/ con
sternation/ condēnation/ heuines/ & care
fulnes to them. How bitter shall the recō
pense be of suche voluptuousues of dryn
kyng. For as Paule saith dronkerds shal
not enherite the kyngdome of god. Dron
kennes is mother of wickednes/ enemy to
vertue/ it maketh a soberman to surfet/ it
knoweth no iustice/ it oppusseth wisedom
for like as water is enmy to the fier/ so ex
cesse of wine doth quenche the reason. In
what thyng doth man differ fro brute bea
stes: is it not by the gift of wit/ vnder stā
dyng/ & reason/ that he receiued of his ma
ker

ker wherby we be lordes and rulers of o-
ther creatures: but he that dispoileth hym
self of his witte by dronkennes/ is wurse
then any beastes.

Now to speake/ what beastialitie com
meth to the body by glotonous surfetting
and how many ficknesses procede of driu
kyng superfluouse/ to reherse particuser-
ly shuld be ouer tediouse/ bothe by reason
of the multitude/ and also for so much as
thei be well knowen by daily experience.
First how monstrouse a thyng it is to be
holde a man dronken/ how he stachereth/
how he stumblith / tumbleth/ walo weth/
his fete are not able to beare the filthy bur
den of his bely. His tongue stamereth his
yies dasill/ he cānot descerne any mā that
is his nere frinde frō his mortall foo. Of
ten/ naye/ euermore the vapour ascendeth
so aboundantly into his braynes that vn
neth he cā lift vp his yes/ he is so vnlusty
that where he falleth ther he lieth without

 sence

sence/ without any tokē of life in a dedlike slepe. As for his eyes bee so bleard/ so replete with humours/ that it wold abhorre a mā to beholde or loke on them: his nose droppeth with cōtinual distillations/ and rewmes/ his stomake so full of cruditie & vndigested matter that his breth stynketh in such wise that no mā can abide the perfume of his mouthe. His body is vnapte to all affaires/ sit to accomplisshe no ministery/ but all together gyuen to idlenes/ disposed to no goodnes: and ofteny tymes the surfet is of suche excesse that it vāquisheth the naturall heate of the body/ and so the man perisshith. Is not this a goodly vertue that bryngeth man soueraigne of al creatures into such vilenes. Who wold that hath his witte/ intermedle with suche vncōlines. Yet this is not al the mischief that commeth by it. For what number of diseases/ sicknesses maladies come & bee ingendred of this dronkē surfet: The pal-

sey/

ſey/dropcy/a diſſolutenes of the ioyntes/ conſumption/ and corruption or putrifiyng/groſnes / goute in the handes & fete/ with other incurable ſores. What Cherubins face haue theſe blowe bolles/ what a pockye noſe/how leper like loke theſe drõkardes,howe thei ſpue like dogges / howe grunte thei like hogges/it paſſeth my wit to diſcribe them in their kynde. Woo be to them ſeith Eſay the pphet that riſe erly to banketyng/and drynke wine till the euenyng/ runnyng from tauerne to tauerne the wine ſhall conſume them/thei gulle in their wine with munſtrels/but the worke of the lorde thei neuer regarde/nor his hãde worke thei doo not conſider. Albeit if ther wer no puniſhment/no cõdemnatiõ/ no hell no threttes of god/no diſpraiſe of men / no ſumptuouſnes of coſt: yet theſe fore named in commodities that redound to the hurte and endomagyng of the body be ſufficient inough to dehorte any reaſo-

nable mā frō this vice of glotony. For de-
lycates make the lyfe more wretched then
any deth more shamful & detestable. And
this greuaunce it hath also that no mā pi
tieth them whiche be diseased through the
occasion of glotony and surfet: but as the
greatnes of the pain is lamentable so the
cause of it bryngeth to passe that mē be in
a disdain when thei knowe it, And as we
do not pitie them that kil or murther them
selues but abhorre them: so we do not be-
wayle hym that by his owne folý falleth
in such greuaūce. Who wilbe sorý to se the
enchanter stūgē of the serpent/or to be he-
uie for hym is cause of his owne sorowe.
Therfore it is greate madnes to employe
and addict our selues to suche pleasure as
bryngeth with it so many calamities/so
many greses/so many incōueniences of
bodi & soule. As cōcernig the cōmē welth
how it is harmed by suche importune che
ryng/& vnreasonable feasting I am sure

it

it is no easy thyng to expresse. First priua
tely the goodes of syngular persons be so
consumed with bāsetting that if any pu-
blique enterprise be taken in hand thei are
not able to further or help the acheuing of
it/and if the kyng in the cause of the com-
men wealth require subsidie and beneuo-
lēt aied/lord how grudge thei: how grone
thei: how repine thei: how complain thei
of pouerty: but thei finde no greif or losse
of substaūce when they spend. yl. li. on a
banket/ an. c. marke on a mariage diner
or feast. Is this a good hert toward the cō
mon welth: or louīg subiect to his prince:
I wold ther wer a law ordened torestrein
these outragiousnes. In Rōe one Fanni-
s in Lacedemony Lycurg⁹ appointed an
order of expences to euery degre how mu
che thei shuld spende at a diner or suppar.
How many gestes he might bidde to his
feast/I praie god that this waie might be
taken among our Englishe glotons/ whi

che kepe no measure/but go al out of rule
There hath been lawes made for apparel
which in cõparison to this doth no harme
I trust it will come to passe that ther shal
be a reformation of this vice. Then men
shuld be more sufficient to succour in the
common affaires of the realme. More o-
uer what can be agreater occacion of scar
sitie and derth then this coutinuall po we-
ryng of drynke/ and swaloyng of meate/
what a huge sume of corne is wasted by
these malt wormes/ how much good bere
ale and wine is pissed against the walles/
that might be saued to a better vse if these
Harpyes could be brought to a good fas-
shon. The somers daie/ and long wynter
night be to shart to suffice their vncleane
appetite and greedy glotony. It is not i-
nough for them to fill their belies but thei
must also drinke for the mastry quasting
and bollyng in of bere till thei fall doune
vnder the borde like swyne/spuyng a bel-

Eyng

kyng that it wold abhorre a man to se or heare tell of it. And yet thei thynke it no small worshipp/to be chief bloubol at their sette drinkyng. O how formably and ordinarily procede thei in that inordinat abhomination how deuoutly thei kepe their course/as though it wer a parcell of their religion/ o how earnestly thei plie the pot and to stire vp their stomakes/ thei haue shift of pottes lesse & more/ these Bacchus progeni & seed of Silen° make this nedine of vitels & scarsenes of corne. Poore men die in the stretes for want of fode/ by reason that these dronkardes take the part of the pore people/ we shuld neither haue scarsenes af vittels in warre/ nor derth in the time of peace if this vice so abhominable wer a mended/either by good aduertismētes/or strete lawes and penalties/ derth & scarsenes is the plage wherwith god striketh often his people/and certes ther is no thyng that so sone prouoketh his wrathe

as the abusyng of his giftes: for when he seith men so shamefully abuse his gift of corne and other victualles / without any reuerence or thãkes renderyng to him for them / he draweth backe his grace / he minisheth his fauour to vs warde / & taketh away his giftes. Beside these thinges what treason hath been conspired: what confederacies made: what commotions stired: what insurrection begõne: what priuities haue been disclosed: what murther cõmitted by feastyng & hauntyng of tauernes. When a man is well wheshed his tongue walketh, when he hath dronke a cuppe of magis / he is able for his wit to rule a commẽtie / whẽ he hath been in the barly close he knoweth how to guide an hoast in any grounde / he can pitche his campe / whẽ he hath putte on his barly iacke he is a capitain for the nones / able to matche with Scipio or Hanniball / then talketh he his pleasure of the high powers / then begynneth

neth all close contractes of deuelliſhe treaſon/what is deſtructiō to a cōmon welth if this bee not: What goodnes helpeth ſo muche as this harmeth.

And this is no doubt but that, of al this coſtly fare and ſwete drynkes the ende is not muche worthy to be embraced/ but rather to be ſtudiouſly eſchewed. For what thyng haue thei of all that filleth and ſtuffith vp the paunche: Verely nothyng but a litle pleaſant taſt in their mouth/ & ſhal afterwarde haue for it muche bitter gall/ and ſharpe puniſhementes/ and ſhall receiue for their ſhort ſwetnes long ſorowe. And for the moſt part ſuche importunate hauntyng of tauernes is then moſte frequented when moſt ſobriete & abſtinance ſhuld be declared in our liuyng. The feaſt of Eaſter is a holy tyme wherin we celebrate the death and reſurrection of chriſte our ſauiour/ and be made partenar of the frute thereof by the participation & comu

nicatyng of the blessed sacramēt of the al
ter and promisses ioyned to the same: and
we for our partes make opē protestation
afore the worlde to die to the worlde/ to sle
the concupiscence of the fleshe / to crucifie
the affectes and lustes of the body/ and to
put on christe/ to rise in new life with our
sauiour Iesus. And ther is no time of the
yere/ that mē so busily occupy the tauerne
ther is no tyme more deuoute thē Witson-
daie/ for the memorial of the hosy ghoste:
yet; whē walketh the tābarde faster abute
then at that tyme: Christemas is a godly
feast/ for thē God parformed his promes
in that he sent his onely sonne to be incar-
nate . And what tyme of the yere is the
blacke bolle of blith oftener bibbed of thē
at that feast: Thē is cheryng of the styn-
kyng carcase moste occupied / when the
soule shuld be ioyfully refreshed by re-
cordyng the promesses of remissiō of our
synnes. And this faulte is not only in the
laytie

laytie/ whiche be of the grosser sorte: but very ancients and thei that suppose themselues to haue fine wittes bee entangled with this crime. Gossippes also wil haue their cuppe of noppie nale/ and spende awaie their husbandes thrift/ when he thinketh thei go to the market/ thei make their pilgrimage to the swete god Bacchus: suche wifes will helpe their husbandes awai with his wynnynges. The prentise poupith vp his masters profettes/ whē he supposeth he is aboute his busines he is at a good breke fast with Jone or Gill. In the tauerne at sum blind In of neuerthriftes The poūkers of the law spend their frēdis money and their owne wittes wastfully. In steade of litletonne the take the galone for Perkyne the pynte and peuter pot the registre is laied to pledge to his hostise/ suche will spende out their witte afore thei know how to sue out a writte. I wold to god thei that call themselues of the spiritualty

alty wer not encombred with this vile car
nalitie: but thei cannot clere them selues/
their pearles in their nose wil disclose their
counsel/if thei wold deny it. And yet if you
searche ale houses and tauernes you shal
finde prestes at a good parte of them redy
to saie graee ouer the goblet/ in steade of
his masse his porteesse smelleth of the ye-
ster nightes wyne. Cormeum eructauit is
often in his prime/such chaplens be fitter
to bere charge of shepe thē of soules. How
can thei preche of sobriete/that be dronkar-
des: thei sclander the worde/they giue euil
example/ and thei theimselues be founde
reproby/ for so muche as the thyng that
thei commendeth in wordes/ thei condēne
in dedes. Well let them first amend/ & then
thei maie without shame preche to the rest
of fasting. For ther was neuer more nede
then now. Who either kepeth the fastyng
daies commaunded/ or doth of his owne
deuotiō forbere meate: thei cal the fasting
daies

daies superstitious/ and preching of absti
nence is demed hypocrisie. They will not
withstandyng suche preching eate fast/ &
drinke fast, and per consequens slepe fast
If that bee a good fast: wee shall haue y-
nough of that. Some perchaunce will
laugh at my wordes/ but it wer fitter to
wepe for suche shamefull dedes. Now at
the last lette vs/ euery man for his parte/
chaunge our excessiue maner of behaui-
our/ and reforme this wastfull vsage of
eatyng and drinkynge. We must/ for our
owne saue garde and discharge/ remem-
ber that our life here is but a watch & not
a slepe: if the lorde come at midnight how
can we be in aredines to awaite on hym
if we be drouned in dronkennes: how can
we tame the flesshe and will not take the
pain to forsake the thing that occasioneth
al synne of the body: God shal come with
his angels to require an acoūte who hath
taken his crosse and folowed hym. That

daie

daie shalbe a tyme of wrathe / calamitie & wretchednes to them that haue a polluted conscience with synne / thei shall haue the woful sentence of condemnation ite maledicti / goo you cursed in to euerlastyng fier / perpetuall punishement / pain endles that was prepared for the deuill and his angels. Then shall the conscience of suche dronkardes shake / their hert tremble and all their members shall fearfully quake whē it shalbe saied so muche as thei haue exalted and magnified themselues in delicatenes and dētie fare / so muche torment execution / and bitter punishemēt let them suffer. Bicause thei had their ioye & pleasure in their life tyme / let theim now fele the sharpe rodde of my wrath and displeasure. What shall thē auaile vs our costly meates and royall fare: with al the couēt of epicureall dishes. Apicius then with al his sauces shal haue a feble stomake: Fusdoxus then shall haue a weake hart to de-

siet

ſier a cranes necke / to the entent to haue more pleaſure in the ſwalowyng of his meate: Bacchus with all his wyne pottes ſhall haue nothyng to ſaie for hymſelf / & Silenus ſhal be fain to goo aſoote for all his aſſe. Thē ſhal the a count be ſo ſtraite that thei ſhall not be able to ſue out their quietus eſt / they ſhall run in rereage and lie inpriſone till their dette be paied. How ioyfnl ſhal the ſober mē / the good fathers be in their owne conſciēce whiche be clere and deuoyed of all encumbrances: that haue not ſpent their peny on their paūche but on their nedy neibour / on the defenſe of their countre / or other godly and merciable workes & dedes of charite. Thei haue fedde the hungrie and gyuen drinke to the thurſtie and therfore ſhal thei enherite the Paradiſe of god / the kyngdome of heaue ioye with out ende / ſo great that no eare harde it / no tongue can ſpeake it / no harte can thinke it / no mynde nor witte can cō-

prehende

prehende and vnderstande it. I praie you cõpare the reward/consider the end/swete meate must haue soure sauce/ & the crosse of christ bryngeth to the delectable ioye of the celestiall kyngdome.

Here good brethren you maie vnderstande and perceiue by this small declaration what greate greuaunce redoundeth thereof to the soule how it encorageth the body against the lustes of the spirite/ and godly desires of the mind. who is so blind that can not se the daũger that we be throwen hedlyng into by the enormitie of drinkyng and glotony: it is sone perceiued by these fewe wordes how greate an oration might be amplefied of theim commodites of this vice. As for the body I haue generally shewed a fewe diseases/ and you by those maie gather the particulares in your owne myndes/ ye nede not to seke far for the prosse of theim/ thei be euen sette afore your eyes you can not though you wold/

But you muſt behold how vncomly it diſpoſeth and affecteth the body of mā and womā/ muche leſſe I nede to ſpeake muche or make long proceſſe of the hynderaunce that inuadeth the commen welth by reaſon of ſuche ſuperfluouſe expenſes For euery man maie vnderſtand how the priuate goodes of euery man bee waſted and imbecilled: how the publike maters be not a cheued nor perfectly accōpliſhed by reaſon of the vnwillyng harte of them that will not put to their helpyng handes their prodigal expenſes make thē ſo nedy

Therefore good brethren let vs al take hede earneſtly that our bodie bee not ouer charged with ſurfet and dronkennes/ the tyme is ſhorte/ we can not tel how ſone the daie of our deathe ſhall come: let vs be ſober that we maie be in aredines to awaite on the bridegrome when he ſhal come. We are not ſure at what houre of the nighte: And this we are ſuer that onles we entree

in by and with hym we ſhall neuer entree in/but ſhall be ſhutte out with the foliſhe virgins/that fell on ſlepe and when they awaked had no oyle in their lampes to accompanie the ſpouſe when he ſhuld entree into his weddyng chamber. Wee haue the exampte of abſtinence left vs in the ſcriptures/as firſt Moſes/then Helias/and laſt of all our ſauiour Jeſus Chriſte faſted fourtie daies to ſhewe vs a patron of mortifiyng the fleſhely concupiſcences of the bodie. Jhon Baptiſte was a man of greate ſobernes, vinum et cicoram non bibit/he dronke neither wyne nor anye thyng that might diſtemper his braynes/he was of a perfect ſorte/and ſo if we can not attain the conſummate abſolutenes of the paynes yet at the leaſte lette vs endeuoure our myndes to enſue after as nere as we can and that thyng/that is lacking God of his mercie will helpe with his grace/as he promiſeth/aſke and you

ſhall

ſhall receiue / ſeke and you ſhall fynde / knocke and it ſhall bee opened vnto you. Then if wee wante anye thyng it is our owne folie / our owne ſlothe / bycauſe wee will not make inſtante petition for grace to mortifie the fleſhe: there is no man ſoo far gone in ſynne but he hath the meane of repentance to bee reconſiled ta God / if he will hartely bee ſorie and amende / correcte and reforme his liuyng. Who was a greater ſynner then Marye Magdalene as touching fleſely luſtes / and yet ſhe had mercie / for by cauſe ſhe repented: Who was a more rauenouſe theif then he that was hanged with Chriſte: And yet he obtained remiſſion by acknowleagyng of his treſpaces / what neadeth to ſpeake of Paule whom al men knowe to haue beeyn the greateſt perſecutour of Chriſtes churche / and who was after a greater blaſer out of goddes mercies by his ſonne Ieſus Chriſte. Repent therefore and amend

your life that your ſynnes maie be remit
ted. If wee amende he is merciſull/ if wee
continew in ſynne/ and deffer the matter/
he is iuſte: Beholde this is the tyme to do
good / nowe is the daye of mercye: when
deathe commeth. It ſhall bee verye late/
and often tymes dronkerdes bee taken ſo-
dainly afore they bee aware.

They good people endeuoure your ſel
ues to ponder with your myndes how it
condemneth the ſoule / it imbecilleth the
naturall ſtrength of the bodye / it appay-
reth the ſtate of the publique weale / you
ſhall alſo make a ſtreite accounte for it/
youre condemnation ſhall bee endeles if
you folowe it: And if you amende
there is laied vp for you the
kyngdom of heaueh/ that
you ſhal receiue for
your enhery-
taunce/
wher

god

An inuectiue
GOD is eternally reignyng to whom a
lone bee all honour glorie laude and
prayse for euer. So beeit.

GOD SAVE THE KYNG.
And EDVVARDE our prince.

¶ Faultes escaped.
In the first leafe the second page the tenth
line for/me/rede mens.
In the.iiii. leafe the first page the foureth
line for/distillation/rede titillation
In the.B.leafe the seconde page the.xvii.
line/for/pompe/rede pampar
In the.Bii. leafe the seconde page the.Bii.
& Biii.line/for/aunciencie/rede aūcientie.
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